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17
A NEW COMEDY,
CALLED, THE
KING CANNOT ERR,

With the Body in a State, which is first directed, and next justified in its Administration, as the Laws of Time and Place prescribe, through every Stage of Time and Place, by the Revelation of the Soul at Church.

DEDICATED TO
His INFANT ROYAL HIGHNESS,
The PRINCE of WALES,

On the Eighth Day of his Birth, by way of Desert to his Christning, who was born on the Twelfth Day of the Eighth Month, in the Twelfth Year of the last Two hundred and Fifty Years, which make the Twenty-fourth Part of Six thousand Years.—*N. B.* Britons entered upon the Reformation of the external Church. A. D. 1500, i. e. in the Twelfth Part of Six thousand, which has led them finally down into a Reformation of the living Temple, with a *Do this or perish*. The Church will please to observe, that these, and such like Expositions of Time and Place, in the Mysteries of the divine Administration, are the Means of Grace in Ecclesia, to ripen human Nature in Republica, for the final Revelation of God to Man, which she has not yet put in practice, but to him who does use them, shall be given, but to him who does not &c. Hoc scriptum in Stylo Penatum majorum Gentium, quem liceat vulgaribus intellectibus in ridiculum detorquere; quos tamen licet æque nobis despicere, Gratiâ Principis Infantis, quem Leges Temporis et Loci (quæ *Σύμπετα, ἰσότης καὶ πρῶτα* in Trinitatis Communionē distinguunt conjugantes) ad revelandum in Lucem ex Patriarchâ Ecclesiæ exigunt, ut Anima Principis cum Corpore simul et Spiritu, (ne Respiratio sine Ritibus Legis Ceremonialibus suffocetur) in Societatem Christi rituali Baptismate initiatus adoptetur Princeps pro Forma Cœli in terris.

Non sine ritibus Mæsarum, quos Legibus Parnassi ceremonialibus institutos decrevit Apollo, in Phœbi Apollinis Theatrum Luciferi, odiva Lucina, parturientes regem triplicis in quadroplici quadrante Orbis comprehensū. Salve, Princeps America ad Imperium nata, quod de Pater cum Hereditate Filii reddat Gallis, quasi Pretium Pacis et dedecoris, nomine Principis Infantis deprecor.

L O N D O N.

P R E F A C E.

IF there should be any thing new or strange in this Publication, to such as love either old or new Modes of Dress, for either Mind or Body, I would ask the Lovers of new Modes, whether they can have new ones, without superseding the old; and then let the Lovers of old Modes, (who have kept their family Furniture by them, till it has superannuated its Proprietors) say, whether they would by the same Parity of Reason, decry the Shape, Features, and Complexion of the Infant Prince of Wales, because he has brought a new Set with him into the World (which were never seen in it before) out of the inexhaustible Treasury of divine Invention, upon a regular System of Arts; but if they would; I must needs say, that he is come into a very ill-natured World, to receive Evil for Good. Where if he should meet with no better Treatment, than the Author has done, it is not improbable, but they may keep him in it, till they crucify him in it. But I hope, he is born under a more auspicious Planet, for a more glorious Empire, that reaches with its Continent from Pole to Pole. May his Royal F. and M. see the P. their Son, in his Children's Children, reign over all the twelve Tribes of Israel, in its proper Geog. ubi at this Period of Time; and may the Lords S. and T. like Pastors and Leaders of the People, bring a Blessing upon their old Israel, not by a partial, but by a universal Uniformity of Obedience, to the whole Scheme of infinite Wisdom, in the divine Administration of human Nature, through every Stage of this World, as the Laws of Time and Place require, that we may not be found in the uniforms of Children, when we are summoned to appear in a new full Suit of Dress, before the Bridegroom, at his Marriage, with the Bride, when he comes in Judgment. Grant these Things, good Lord, to thy favourite Britons, for the Sake of thy beloved Son, to whom, with the Father and Spirit of Grace, we pay our Homage in Adoration ever.

AME COOKE.

By a Clergyman, Keeper of the LADIES COURT ALMANACK, for the Benefit of those, who would not live and die like Monkeys. Price 2s. 6d. for the first Month; 1s. 6d. for the second; and 1s. in futurum, from the Baptism of the Prince.

N. B. It is only to be had (*manuscribed* AME COOKE) at his Lodgings, at Mr. Hamilton's, Pearl-Court Corner, White-Bryers, Temple-Lane, by Penny-Post, or special Messengers.



T H E

T H E
A N T I - P R O L O G U E .

*Enter two PROLOGUISTS, one at each Door, not
seeing each other.*

Hic in Personâ Ecclesiæ, ille Theatri.

Church. **L** O N G had Vice-Wit monopoliz'd the
Stage,

Until the Church pimp'd out, with holy Rage,
Wit's Pedling Jews, who buy and sell Apollo,
The very God, whom Stage Disciples follow,
Not for the sake of Wit, but of the Pelf——
For them Apollo might go hang himself.

For once upon a Time the God came down
Dress'd in the Masquerade of Band and Gown.
His travelling so far wore out his Shoes;
So at his High-Priest's Door he knocks and bows
To offer up——*I know you not*——is willing,
Apollo would excuse one splendid Shilling.

[Waving his Hand with Scorn in his Retreat.]

Play-House in a Rage, justles the Church, and speaks,
How came you here? What? justle Vice with Grace
Out of the Playhouse, into some worse Place?

This House is call'd the House of Sense for Wit,
And Wit for Sense, for which you are not fit.
Who vends for Holiness Surreverence,
Besth——t from from Head to Foot, with too much
Sense.

Church justles him] Thou Son of Sin, who acts
behind the Scene.

Upon the very Stage, which is unclean;
Who has in *Vacuo* spent all thy Days
Upon a Baby-House of silly Plays,

Come,

THE ANTI-PROLOGUE.

Come, come, the World has had sure just enuff
(Too little for their Money) of such Stuff,
Poll Honey-Comb, and Twenty-thousand more
Are Playhouse Dolls, which you like Babes adore,
To dandle in your Brains, till you drop soufe
O'er Head and Ears into the Baby-House,
For Purgatory in the Stygian Lake——

Come, come, you have been long enough a Rake—
In Playhouse Dress, you would not sure appear
Before the God in Judgment, which draws near.

Come, come, *[Justles him off almost to the Door.*

Playhouse. For Mercy's sake, for God's sake, sir,
I pray,

Hear what I have——and let us have fair Play.

*[Church leads him upon the Stage again, and holds him
by the Collar.]*

Church. No Quirks, nor Quibbles then, of sham-
Pretence,

But solid Reason, built on solid Sense.

P. H. On Principles your own I then desire
The same of you, which you of me require.
You cannot surely, with a Christian Face,
Drive off the Stage *bad with worse* in it's Place.
What do you then propose to give us, pray?

Ch. No idle Fancies, but a real Play,
Drawn from Originals, at Church Expeance,
With solid Reason to improve the Sense;
For Syllabub will never quell the Pains
Of English Stomachs, nor Ragouts of Brains;
Such Froth may serve the Frogs, but no Reprief,
Unto an Englishman, without Roast-Beef.
If you will fry your Grease, and turn the Spit,
You may be Scullion-Cook of British Wit.
To make us Gravy out of your own Stew,
In a Compound of Christian, Turk, and Jew.
For that's the Gravy of the present Tense,
If you would treat in Taste with solid Sense.
A wringing of the Hands, a careless Air,
Without a feeling Soul to probe the Fair,

Are

THE ANTI-PROLOGUE.

Are Motions of the Bodily Machine,
Which move no Passion in us but the Spleen,
And so deserve no Praise, but what is due
To master Punch in Wires, as well as you.
Unless you add the Soul to animate
The Body in the Playhouse both of Church and State.

P. H. But Priests are so long winded, they will play
From the Creation unto Judgment Day;
And in the Name of God, who can have Patience
To preach from Genesis to Revelations,
Yet never open with a Ray of Light
Our Eyes into a Sight of what is right.

Cb. A G—rr—ck may, will be ever grubbish,
'Till we refine the Ore out of your Rubbish,
And melt five-Acts, with each six or sev'n Scenes
Into a single Scene Act of two Queens,
In which we give unto the World far more,
Than all your Plays together, gave before:
For in State Blades, till Priests bring forth the Ear,
There's nought but Straw in Drury can appear.

In short, we come to act a Part to-night,
Which sets, what you've put wrong, the World all
right.

P. H. If that's the Case, as it appears to be,
The Devil take the Man, that acts for me;
I leave my Part, with all my Soul, to you;
For Pensions, Titles, I am in the Cue;
And so, Apollo, Ladies, All adieu.

[Exit.] }

Cb. Thus when the Actors of a British Play,
Come to a real Part, they run away,
And leave you all, brave Britons, in the Lurch,
Unless you drive 'em, one and all to Church.

But now the Coast is clear—your Leave we pray,
For a short Prologue next unto our Play.

P R O L O G U E.

WHEN G—rr—ck has a something, Nothing
(hap,)

Far lighter than a Feather, in his Cap.
No Wonder, that his Actress full of Fire,
Plays dexterously with him on the Wire.

But Britons ! solid Britons ! stanch good Blood !
Who love a Dish of sound substantial Food ;
Pray, marvel not, if you should see a Lack
Of frisking Wit here on an Asses's Back.
Who comes the first Time on the Stage of Play,
With all the Spices of *Arabia*.

The Spices of *Arabia*, sweet and good
With some fresh Spirits, will enrich your Blood,
And warm your hearts into an Inclination
For social Love with brisker Circulation.
And pray what are they e'er the worse to pass,
Because they steal unto us on an Ass :
The heavy-headed Animal Ass feels
Its heavy Head, too heavy for its Heels.
But tho' Stupidity becomes his Pace,
Ecclesiastic with much better Grace ;
Yet still an Ass brought, underneath the Law,
The greatest Blessing, this World ever saw.

Now, Ladies ! tho' it cannot move in State,
Bucephalus like, with a gallant Gate,
Yet you will never surely play the Fool,
As,—what ?—because he moves so very cool ;
Or would you for the Ass reject his Pack ?
When he has all Arabia on his Back.

But know, if you should damn him for a Clown,
His Play is but an Essay for the Gown.
Which never can be train'd to act it's Part ;
But by a little, little more of Art ;
For P—r—ns who send others for their Fees
To Heav'n, at once, pray yet upon their Knees,
That they themselves may go there by Degrees,

} Till

P R O L O G U E.

"Till they have learnt the Heights and Depths of Love;
With Depths they first essay the Heights above;
For they, as well as most, can act the Spark,
Which falls still more and more into the Dark,
Untill they fall quite dead asleep at last,
As all the Rest have done in Ages past.

Wou'd you now rouse 'em up out of their Sleep
At once (before we walk, we learn to creep)
Lest you shou'd frighten them out of their Wits,
And throw 'em all into convulsive-fits,
With some Hobgoblins, that have scratch'd their Way
Out of their Graves, into this World of Day;
Although at other Times, Hell's kept so fast,
A God could hardly break it loose at last.

Let G—rr—ck start not here then with Surprise,
That P—ts (before they well have op'd their Eyes).
Come on the Stage, full of Surreverence,
With overladen Excrements of Sense:
For here the greatest Wonder is of all,
To see 'em come upon the Stage at all;
For Action? No—Worlds wou'd have had less Strife,
If some had never acted in their Life.
Yet if you want to rouse 'em into Spleen,
You need but show 'em Heav'n behind the Scene,
Celestial Lights will soon blow up their Brains
To send you to the Devil for your Pains.
For they who lead you on with Courage blunt,
Oppress you, till the Rear steps in the Front,
To leap for them into the deep Abyss
Of Worlds beyond,—that they may stay in this.
For come now to the Line of, *rise or fall*
Into the Bottom or the Top of all,
See how they boggle for above a Year,
Now with a nibbling Wish, now with a Fear,
Lest Carolos shou'd pour the melted Gold
With, *satia te auro*, as of old.

Nor let the Critics cry, See here, how smart
The P——ts drudge on, to murder every Part,

P R O L O G U E.

With long and heavy Sentences so dull,
It is enough to split an Asses Scull,

For know, it's easy to act down the Hill,
Where G—rr—ck draws A—ch B—ps at his Will,
But wonder not, if Pr—sts and Players move
Like Asses, when they act for Heav'n above,—
Where Pr—sts bring Players into real Life,
No Marvel, that they move like Man and Wife—
Who shuffle off each other with some Cant,
And go contrary ways to what they want.
But Ladies, who have Politics at Will,
And can exhibit all your Parts with Skill,
What would you think (Come, tell us from your
Heart)

Of Cupid's Politicians, who should start }
Just when they come to touch the feeling Part.
Who first had tickled you from Head to Foot,
And yet, oh! yet, could never find it out.
Had tickled, till they set you all on Fire,
For what all Maids and Wives on Earth desire;
Yet waited, till the Church should first display—
They came and saw, and shriek'd and run away.
[*Runs within the Door, and then peeps out with his Head.*]
For who the Devil with his Fiddle-stic,
Would play upon the Fiddle of Old Nick.
[*Comes in again, three or four Paces, and puts on a bold
Face and Tone.*]

And yet good Lord deliver us from Evil,
If ye dare not both fight and beat the Devil,
For that upon the Word of a Divine
Turns Women into Angels on the Line,
Where Politicians lead us in the Night
Lest they should show, *what will not bear the Sight.*
But can ye ever, Ladies, love that Spark,
Who dare not bring you forth out of the Dark,
Into a Paradise *beneath* the Sun
Where Man may end, just where he first begun.

AME COOKE.

THE
KING CANNOT ERR.

SCENE G. B. and I.

RACHAEL *at one Door, seeing* LEAH.

YOU make rare Word of it, indeed, Madam, to spend all my Father's Estate in gratifying all your extravagant Fancies?

Leah at the other Door.] It is my Birthright, and I will have my Humour. I shall spend the last Farthing he has in the World, to buy me a Hobby-horse, if I chuse it.

Rach. You may run him over Head and Ears in Debt, if you will, but I'll keep him warm, till he pays off the Score, and settles his Redemption on my Son.

Leah. When I have got the Honey, you may have the Comb if you will.

Rach. Do you think I am a Fool? can he who is a Traitor to himself and his own Redemption, be ever faithful to his Wife and Children?

Leah. I have Authority under your own Hand, for what he has done for me; First, for killing the Wild Beasts of the Forests; Secondly, for making a Feast of them; and Thirdly, for breaking his Treaty with their Lords of the Forest, as often as I had an Appetite for a Bit of wild Ham.

Rach. If he has gratify'd you in every Caprice of your Humour, it is high Time I should have my Turn, methinks, now when he is my Husband.

Leab. And pray what would you have ? have you not played Jaceb's Trick with your elder Sister, and got the first Cut of a Gospel Esau ? I have fed the Calf. and you have run away with the first Slice : Pray, what would you have, if you had your Will ?

Rach. I would have Peace with a Piece of Venison.

Leab. Then you must send Esau a hunting into your Neighbour's Forest.

Rach. What Need is there of that, when there is such Plenty of Deer in our own ?

Leab. That's like a good House-wife as you are ; What ! kill your own, before they are fat enough for the Knife, when there are so many, both fatter, and more delicate, in the Slaughter-House of the new Forest ?

Rach. Is not Esau both King and Keeper of the Forest ? I can have these when I like.

Leab. So long as he kills according to the Laws of the Game ; but if he lets another juggle him out of his Right, with a false Shot, pray where are you then ? for your Husband Esau is but Vice to one above ; but if he above is subject to Laws, then the Sub-leader Servant is not greater than his Master. Not a Sparrow falls without his Warrant.

Rach. Lord ! you make such a Pother, and so many Scruples, about killing a Bit of Venison, I warrant, when Ninety out of a Hundred, take it where they can get it.

Leab. I tell you, if you would have a Feast in Peace, you must use the Means.

Rach. What Means, pray ? As if one did not know, that one must use either a Knife and Fork, or their Fingers.

Leab. And you must use some other Means too, or you will stand a bad Chance for your Belly full of Venison. You must run the Beast down with a fair Chace, for if you lie down first, he will never come into your Toils, or he is a great Fool, if he does.

Rach.

Rach. And what more?

Leab. You must use a Bow and Arrow to shoot him too, I suppose, before one can bring him down upon his Knees at last; you must mark your Ground also.

Rach. Where?

Leab. The best Deer in the World is in Panama?

Rach. I will give an Order to my old Slaughterman, *Will*, the Butcher; he is a stout Hand enough, and yet he never brought home any Thing with all his Hunting, but Shanks and Tails, and Cow Heels, and a few Sheep's-Trotters, from that Country; and save the last, these were none of the best neither.

Leab. You are quite out of your Politics; for not your Huntsman, but mine must go — He is as good a Hand for a Piece of Venison, as any in all Israel; for he can take one in a Toil, and run another down, both at a Time.

Rach. The whole Family is in an Uproar at the very Name of him, but they all doat on *Will* the Slaughterman.

Leab. Your Husband, *Esau*, knows better, and I hope he will never lose the Government of his Family, by giving up to their Humours in every Thing. Let them have their own Way, and they will lead and drive us all the Lord knows where presently. For God's sake, what is the Master of a Family for?

Rach. I do not care — He shall not go.

Leab. Nor I don't care, either, if you will not use the proper Means to your End, I shall give Jack an Order to tie up all the Dogs in their Kennels, which will please the Edomites and the Moabites extremely well, for then they will get all the Venison to themselves.

S C E N E II.

Enter Bilbah.

Bildad. Your Son and Heir is ready to die with longing for a Piece of Venison from *Pana-ma-nacæti*,
I think,

I think, the Nurse says, the Meat of this Country will not agree with his Stomach, because his Mother Rachael long'd for something, before she was old enough to digest it.

Rach. O my Son! For God's sake send Jack, or any Body, for if the Child dies, his Mother cannot live.

Leab. I know very well, that none but such as were born of the Tribe of Judah, by both Father and Mother's Side, has a Constitution by Nature to digest all the four Quarters of the Deer of this Country. How ridiculous your Levity makes you; as first for your Eagerness at home, to devour one another; secondly, for hunting; thirdly, for a wrong Huntsman; fourthly, you must be content to have it at last in my Theory, or the Lord knows what would become of you. But you would not use my Jack for Huntsman, till the best Part of the Dogs are killed with running a Goose-Chace after Foxes; and those that remain alive, are so bitten, that both *Will* and they are grown delirious with the Vanity of Fox Heads, for he never would nail any of them to the Church Door, as the Act of Parliament requires, for all Vermin-Catchers.

S C E N E III.

Enter Zilpah.

Hand. I bring you the good News of a Peace, which my Lord Esau has made with the King of the Monkeys, at your Ladyship's (*Rachael's*) Importunity, it seems.

Rach. I wish you would go back, and desire his Lordship to change it for a better, or he loses both his Son, and all his Kennel of Dogs, with your Lady into the Bargain.

Handmaid. Lord have Mercy, now, how should any Soul upon Earth know how to please you for an Hour together, when you are in twenty Minds in half

half an Hour, for want of a more uniform Plan of Operation, in both your Head and your Heart ?

Leab. There was a Time, when it was your Interest to live in Peace with the K. of the M. before the Conjunction, but now you should have begun with a Treaty of Peace, first between the three Parts of your own Constitution in both the Body natural and domestic, as the Basis, and the only solid Basis of a Peace with the Monkeys, which will now come and devour the very Dogs in their Kennels.

Rach. O dear Sister, support me, or I shall drop. I am faint.

Leab. [*holds her up*] My dear, bear up your Spirits a little longer, for you never can have Peace with wild Beasts (it is impossible) by the Nature of Things, till you first break them, and tame them in your own Chain, and give them Peace upon your own Terms.

Rach. Alas ! how should I know these Things, who am but a Child, whom you put into the Noose, to slip your own Neck out of the Collar of these perilous Times ? It was not generous of you ; it was cruel to make such a Sacrifice of me.

Leab. You may thank your own domestic Chaplain for it all ; for his Doctrine is, that we must fall, before we can rise ; the true Meaning of which is, that we must do wrong, before we can learn what is right. We must make a Peace with their most Christian Monkeys, in the Signs of the Body politic of Brute Beasts, which have no Understanding ; before we can make a Peace between the human Nature and divine, in the Body natural and politic at home, so he has signed and consigned us all away.

Rach. But does not the Soul spring the Body natural upon these Signs of the Body politic, by way of Reaction in the old Forest, into higher Scenes of Action in the new.

Leab. Very true, Sister, but there are times and Seasons for the Use of these Means in the old World, for here they were all superannuated at the Conjunction,

tion, till the Lord Lyon of the Forests renewed both his Right, Title, and Tenure, by a Conquest of the Lyon in the new Forest, when these Signs of making Peace with Monkeys in the old Forest again take and not before.

Rach. Alas ! Alas ! My Lord is bubbled out of all we have. ——— But will not the Pass out of the old Forest into the New, which is still in our Hands, save us ? Should not they have taken this, before they could make a firm Peace with us ? are we not equal Offenders in Law ?

Loab. No, because this Pass was put by way of Trust, into Esau's Hands, that he might keep the wild Beasts all in the old Forest, till he had run them all down in the new.

Rach. I see, I see it too plain ; but how shall I beat this Piece of Knowledge into their Brains ? There is not a Servant in the Family has an Ear for a Piece of political Law, of so fine a Strain.

Leab. When the Lord of the Monkey Forest, bubbled him and his, to make a Peace in the old, before he had finished his Work in the new Forest ; they deceived him to forfeit his Guardianship of the Pass, out of the old into the new Forest, which before was invincible.

Rach. But now it is so no more ; and when they have taken this Pass in the old Forest from my Lord Esau, they are then qualified to take formal Possession of the new Forests, which they had not before, nor could have by Law ; neither could all the Lords of the old Forest put together maintain their Tenures in the new, till they either passed out of the old Forest, through the Pass into the New, or else claimed their Right in the new, from and under him, who held the Sovereignty of the Pass in the old. For Heaven and Earth may pass away, but one Jot, or one Tittle of the Law, moral and ceremonial, cannot pass, till all be fulfilled.

Rach.

Rach. If I am bereaved, I am bereaved [*faints.*] I conjure thee, by all the Ties of Sisterhood, assist me.

Leab. In Pity to your Son, I sent my Servant Jack, with the best of the Dogs, for some fresh Venison out of the H——— but it seems the Want of knowing the Mysteries of Politics in Hunting, has brought a very indifferent Account of the Dogs ; for though they are the best Dogs in the World, they will not run with Spirits, unless they are hounded right on the Game,

Rach. O Leah ! Leah ! tell me, tell me, is there any Venison for my Son, and what are the Mysteries of taking it ? The Half of my Household will I give thee, if thou wilt tell me.

Leab. And so you very well may ; for you had better give away a Half, than lose the whole : The wise Ones would put a young One into Esau's Arms, before she could know her right Hand from her Left.

Rach. Oh, Leah ! that is the Reason, why both *Will* and *Jack*, who have spoiled and run down all the best of the Dogs, have both joined to persuade Esau into a Peace with the Lord of the Monkeys, because they run a Foil first, and then a dead Scent, after wrong Game next, and so they would huddle it all up with a most inglorious Peace at last, at our Cost, and to their own Ruin : But when Esau's Eyes are opened, I trust he will make the Huntsmen answerable for the Loss of so many brave Dogs, and all that follows.———O Lord save us——— that we perish not.

Leab. This is all owing to a want of making the Chaplain go a hunting with them, who sleeps at home in his armed Chair, till the wild Beasts come to his very Door, to rouse him out of his Lethargy : And now I warrant, he advises Peace in the Sign, with his most Christian Jackanapes, because, forsooth, since he must enter into Christian War at home,
we

we cannot fight abroad. But did not the Law oblige the Jews to hold the Sword in one Hand, while they buildd the Temple with the other : But perhaps we are weaker under the Gospel, than they were under the Law. If the Murder of a whole Family with Delusion, into Destruction, here and hereafter, is Murder, I am very sure Hanging is over good for him.

S C E N E IV.

Enter Servant.

Serv. Alas, Alas, there is a shaggy Wolf has got out of the old Forest, and runs this Way towards our House.

Rach. O Dear ! [*sbricks.*] set the Dogs out, and shut the Door.—[*Sbricks again, at the shaking of the House with Thunder.*]

Enter another Servant.

Serv. The necessary House is swallowed up with the Shock.—[*Thunders again.*] Speak, Leah, or I perish.

Leab. This is like bringing-to a Spanish Galleon, with a Broad-Side; and yet she comes with unwilling Willingness. [*Aside.*] I do not well know, how to move it to you; it is so delicate a Point, in respect of both your Part and mine.

Rach. Oh ! Speak it.

Leab. You will be apt to think, with the rest of the World, that I take Advantages of your Minority for my own Interest : But I call Heaven and Earth to Witness, it is for your Good as well as mine.

Rach. We have minded too long, what the World says of us, without a due Regard to either Heaven or our Duty, which is the only Thing we ought to mind. [*Thunders again.*] Oh, my Son ! My Son ! Speak, Speak, for what good shall my Life do me, if my Son or his Father should lose what I value more than Life ?

Leab.

Leab. Know then, Madam, that when Esau had scarce finished his Hunting down the Monkeys in the new Forest, with a little Burrough of them in the old, that I consented like an elder Sister, to gratify the younger, and to offer up all their Skins unto Hymen at your Marriage ; but before Essau began his Chace of the wild Asses in the new Forest, the ceremonial Law obliged him to take your elder Sister Leah also, unto Wife ; or the Law puts a Caveat against his killing of the Game in the new Forest of wild Asses, without which your Son loses his Birth-Right to the best Part of the new Forest, and his F. to the old.

Rach. O ye gracious Heavens, and O thou more merciful and forgiving Sister, whom I rob'd of her Birthright !

Leab. I gave way to you for my own sake, yet I conquered the Forest for yours (till you came to Age to manage for yourself) For this was prior to my Establishment by Law in the old.

Rach. As clear as the Sun ! A blind Man may see it. O Lord ! I am ruined for ever ; my Preservation depends upon yours.

Leab. And yours is prior to mine : Your Servants have mislead our common Husband Esau----because they must now give something to their own Monkeys at home in the Body natural, they will forsooth (to keep them from a social Act to themselves, in the Body natural) give away the new Forest to the Lord of the Monkeys, in the Body politic. Mighty social upon my Faith ! And while the King of the wild Asses stands off, till he forces the Pass, and throws us out of both the old and the new.

Rach. They deserve to wear Asses Ears as long as their Tails, for an Example to all the Beasts of the Forest.

Rach. We are all ruined, O ye Heavens ! without one Stroke more, which I entreat you to give for my Son's Preservation, that I may reign over the old Forest, till you bring forth an Heir, who shall establish
my

my Son in the new ; for he cannot be born for this Country by the Laws of Nature.

Leah. Speak, and I will serve you as a Sister, Comfort to our common Protector.

Rach. Oh, my dear Leah ! find Cover for me in the old Forest, by reigning on the other Side of the Water, that you may qualify the two Houses of human and divine Nature, to conquer the new Forest for my Son ; for thus the Sceptre shall not depart from a gospel Judah, untill Shiloh come—for we have led Esau into the Signs of the Body politic, till we have almost lost the Signs of the Body natural, through the damnable Omission of our domestic Chaplains, who should have taught us to supersede the Signs of the Body politic, with the Body natural, that we might thereby take out a Right for a legal Possession of both ; or we, who are Coheiresses to the Empire of the World, are both else ruined without Redemption. For our Stewards, in their Progress thro' the Stages of human Nature, are both only under the Signs of the Body politic, when they ought to have been under the Signs of the Body natural.

Leah. They have forfeited their Heads by it ; I can tell them that ; and they who have sported with so many Lives for their Diversion, in our Family, deserve Mercy indeed, for squeaking, when they came to crown the whole with the last finishing Stroke, which joined the old Forest to the new, under one Master.

Rach. That is, they were very brave and courageous, while others went a hunting for them, and brought home the Spoil : But when they came to hunt for themselves, they have sold us all in Effect for Slaves. — A Pack of rascally Dogs ! Make a League with the Lord of the Monkeys, because his Name was Christian, in Name only, though the Devil himself is not a greater Poacher.

Leah. Who advis'd them ?

Rach.

Rach. No-body, but they took it from some Hints and Scraps of MS. They might as well plead an Order for rowing against the Tide, from London-Bridge to Chelsea, in the Afternoon, because they were advised to row there with the Tide in the Morning.

Leab. In short, full of Spleen and Envy at one another, they have persuaded young Esau into this Error, that they might play him out of his Family, for yielding to those he ought to guide.

Rach. They have warred with the Beasts, when they ought to have lived in Peace; and they have made Peace, just when they should have begun War, which they are now never likely to end, unless they have Art enough to cheat the Devil into a Act of Mercy to those, whom he deceived, for sake of their Skins, to destroy themselves.

Leab. The Church required a new Creation to fill a Vacuum at the Top; the State has another at the Bottom, which would have brought Heaven and Earth into Connection for their mutual Preservation; but those who had lost their own Souls, are willing to circumscribe others, for the sake of Company, with a Witness.—The old Lord of the Forest run away before he had finished his Course through the Soul of the Body natural to the Church; and we see something like it, before we had finished our Course through the Body politic. We sell our human Nature to the Christian in the Body politic, when we ought to have redeemed both in the Body natural; and all this happens through the Default of the Chaplain.

Leab. When I view this great Family of ours, it reminds me of a Hive of Bees, who are all labouring to fill each their own private Cells, till the Spoiler, by one Act, sweeps them all away.

Rach. Ergo, private Cares, without a public and universal Concern for the Commonwealth, would be ridiculous.

Leab.

Leab. Yet every Part of Nature speeches to us this Doctrine in Parables ; ' that the whole Family, at certain Periods of Time, would fall into Dissolution under Judgment, unless the Soul superseded the Body, and unless some brave Spirit, emerged out of the Ignorance and Delusions of sensual Nature, to save the whole House.'

Rach. I see it as clear as Light ; how, while the whole Family sinks into the Enjoyments of Sense, some one of the Family is devoted to a Separation from the Body, that he may be free from their Crimes, as well as qualify himself by spiritual Exercises to discern those nice Points in Politics, which may enable the whole Family to overshoot the far-fetched Schemes of our Enemies, for our Preservation, from the Destruction of their Machinations.

Leab. Every Circumstance of Time and Place, Manner and Person, demonstrate this poor Man to be born for this Purpose : We may thank God that he has overshot us all in the nice Points of Politics, or we had been all ruined without Redemption ; for we are come to the last Deal of the Cards, what Esau now gives away, he gives away for ever——and for an evermore.

Rach. Heaven has taken the Wicked in their own Craftiness, and cast out the Councils of Princes, when he adopts the Church into the Administration of the State.

Leab. The civil Ministry work the Vessel of the Republic, but the Church Ministers are the Pilots into Harbour, by all the Laws of Reason and Common Sense.

Rach. The civil Ministry of our House fly into the Signs of Peace in the Body politic, to decline a Peace with the Body natural.

Leab. But they are caught, for this unmasks them into the very Thing they fear.

Rach. Peace or not Peace with the Monkeys, they fall into the same thing, whether they conquer the
new

new Forest of Panama or no—with this Difference ; in the first Case, they fall by an Act of Cowardise, through Fear of spiritual Enemies, to be devoured by their temporal Deceivers and Destroyers.

Leab. But in the second Case, they conquer like Heroes, both in Church and State.

Rach. And if they do not, we are obliged for our own Safety, to follow the Example of Russia ; for a Father of a Family rules, not to destroy either himself or his People, but to save both ———

Leab. If we can, through the Help of this Man of God, save the whole House, what a Glory will it be for our Sex, both to bring forth the Children of Men in the Flesh, and to save the Puppies from Destruction, when they were running stark mad, and stone blind to their own Ruin.

Rach. And we must do it, or we, who are the Church in the living Temple of the Body, perish ; for Esau drives us with a “ open your Mouths to save us, or I sink you all.”

Leab. But let us go, for they have almost put it out of our Power to do any thing but torment them.

Rach. He is such a self-willed, morose, proud Man, he will knock out my Brains, if I encroach a Step upon his Authority.

Leab. You must either do it or perish thro’ a want of conveying something more into his Head for your own Preservation.—It is a Punishment and a Judgment upon us for keeping him in the Dark.

Rach. He takes this Method of driving us, to take of the Vail off his Eyes, in the Language of either *let me board the Dutchman, for a Search in the Channel, or I sink you both.*—O Heavens ! what Signals ye hold out to blind Men ? And yet they will neither see nor hear Moses nor the Prophets.

Leab. You must wind about his Pride, with all the Art of Address to open his Eyes, or we are all ruined

Rach. Who shall be our Mediator ?

Leab.

Leab. The Chaplain.

Rach. God bless you, he is (if it is possible) ten times more stupified and insensible than himself, to such a nice Stroke in Politics, as is here necessary to make any Penetration into his Forehead ! He is too blunt a Wedge to work with ; his Mind is as dark as the Whore of Babylon herself.—We must have one of a more spiritual Edge.

Leab. We are now punished at last, for laying the Japan so thick upon his Face, till he is stone blind, when he now stands in need of Eyes in the Backside of his Head, as well as his Foreside, to keep us all from Destruction.

Rach. There is a poor Fellow, without a Gown or a Coat to his Back, that is more faithful to his K. and Country, amidst ten thousand Perils about him, than all the rest are, for all their fullness in Emptiness, to their very Benefactors ; for give them all that they want or ask, and when you have done, they will let you go to Hell in your own Way, rather than disoblige you. He does more on Bread and Water, than they, put all together do, on Roast Beef and Plumb-Pudding.

Leab. Let us bring him now out of his Obscurity ; Now's his Time to shine in our Darkness, he was born to save us out of temporal Perdition, when one single Point in Politics would overshoot us into Misery, both temporal and aternal, for they go now together, it seems. Send for him with all Speed.

Rach. He sees through the whole Chain of Events, and their Causes, to the End of Time, while the rest scarce see the Length of their Nose.

Leab. I advise you to get him to draw up a short Petition to Esau, in the Name of his young Son,—and let us get as many Names of the Clergy to it as we can, they will never surely go to Hell alive, for he is going to play a more fatal Stroke to his Family, than the Czar was going to do to his Empress, Son, and Empire ; as thus,

Most

‘ Most affectionate Father,

‘ We your Son at the Breast, have moved your
 ‘ loving Wife, our Mother, with the Inspirations of
 ‘ our tender Infancy, to adjure you, by all the Ties
 ‘ of a Parent and a Husband, not to give away our
 ‘ Right and Title to the new Forest, without which
 ‘ you lose your parental Inheritance in the old, as
 ‘ we are by learned Council in both Law and Gospel,
 ‘ ready to demonstrate to you, as plain as two and
 ‘ three make five. We ask it of you, in the Name
 ‘ of both Heaven and Earth, for the Sake of the
 ‘ the Preservation of both yourself and your whole
 ‘ Family, for the sake of your dear Wife Rachael,
 ‘ and for the sake of the Frutis of your Love.

‘ JOSEPH ISRAEL.’

P. S. You fix your Fate now, for both this World and the next; you can never recall it more. O ye Heavens! and all ye Angels of Heaven, enlighten his Head, and strengthen both his Heart and his Hands, to deliver us all from our Destroyers.

Rach. That will move him surely.

Leab. Do you put this into his Hand, and I will press these Points home to him, with the Tone of a Thunder-Bolt, (for *Leab*’s Family are Lyons, if you rouse them) viz. that all the Signs of Peace, with other Lords of the old Forest, in the old World are all superannuated, till we renew them, first, in the Body natural at home, secondly in the Body politic of the new Forest of Panama, thirdly with the Christian King of the Monkeys, in the old, &c. Secondly, that since the Laws of Time and Place require a Communion of Body, Soul, and Spirit, before we can make a Peace in the human Nature, with the divine and most Christian Majesty of God in ourselves, that all Peace, prior to these two Conquests of
 Panama

Panama in the new, and of the body natural in the old, are of no Effect: Thirdly, that no Peace can be valid in Law, by the Decrees of Heaven, but what is signed with the Consent of every Member in the Family, from Head to Foot; for the whole Family was at Age in Law, at the Conjunction, to act for themselves, with their Pater familias as Co-operator, and not as an arbitrary Guardian.—Tempora mutantur, Leges mutantur ab illis: Fourthly, that the Marriage of Esau to Rachael, a Minor, was only a Prelude to his Marriage of Jacob in seipso: i. e. in Persona Esau into Leah, on the other Side of the Channel*.

Fifthly, that the Conquest of the new Forest to the very Center of it for Rachael's Son was prior in the Process of human Nature, at Law, to his Marriage to Leah, which are all absolutely necessary to establish him in his Right to a single Straw, in either the old Forest or the new: Sixthly, that the Ceremonial Law requires him to have two Wives, in two distinct Families, at the End of the old Forest, for all the rest of the World: Seventhly, the moral Law requires a Patriarch ecclesiastic, to have two spiritual Wives in the Church for his Soul, or we all perish, for want of swelling human Nature (full blown) into a Communion of Heaven with Earth, in one final Stroke, which crowns the whole. He has always acted like a Man of War, through all the Scenes of Life until now. He will never start aside like a broken Bow, or a *Judas* at last: Eighthly, for if he does not run through the

* Thus the Parl—m—t interposed, to save the Kingdom of G. B. when Charles was running away in the Body natural, as our Esau is from both a Conquest of the Body politic and natural, before he has finished his Course in either; ergo, Hanc Veniam petimusque damusque vicissim, is the Politics of the present Tense.

the Soul of both the Body natural and politic, to the End of both Time and Place, he will be cast off, as some of his Predecessors were, for a Trick of the same Kind. He is dewitted into Ruin, as Charles was by his Favourites. But he will never turn Czar or Jacobite surely, to run into his Destruction thro' spiritual Cowardise, with his Eyes open, to the Ruin of his whole Family, in both temporal and æternal Misery, and if he would, the Family deserves to go to Hell alive, if they would let him.

Rach. Dare you say these Things unto him ?

Leab. Dare I ? I'll do it rather than go to Hell with a close Mouth, though he should grind me into Atoms as small as Æther, to the Day of the Resurrection, must I be answerable for the Destruction of all Israel—who have these Things revealed unto me ? Let me do my Part, and God will do the rest. When he comes to have his Eyes opened, he will embrace me for ever. You are as yet in your Miniority, your Head has not grown high enough out of the Valleys, to overtop the Hills, for a Sight of the Country of Politics about it : My Life, my Fortune, my Husband, my Glory and Happiness, both here and hereafter, are all at Stake.

Rach. You have the British Spirit of a Lioness : What could my Years have done without you ? I must have brought an Heir to a Bubble into the World, to be tantaliz'd in æternal Misery, of what it could never relieve. I will never sign away my Son's Birthright and my own Jointure, I swear by all the Gods in Heaven and Earth.

Leab. And when I sign away mine in an inglorious Peace with Monkeys, let the Name of Leah perish from off the Face of the Earth.——

Rach. What is the Meaning of such an Act of general Ruin to the whole World ?

Leab. They mean nothing, but to oppress human Nature into a Hell upon Earth, unless the inferior
B Part

Part will rise to leap over the Heads of their superannuated Superiors out of the old Forest, to pay the Dues of the new for them, that they may enjoy the old, under the Cover of the new.——

Rach. They have a Right to it no Doubt, therefore it lies at the family's Door, whom it behoves the Master to gratify in their own Way, if they ask War, till they come to the End in Peace, we must gratify them, or they will depose him.

Leab. But it behoves him, first to set all the Consequences on each Hand before the Family, before the People, with a *Cluse you this Day, whether you will have your Ears bored or no*; for Cowards and for Slaves.

Rach. That he has neglected.

Leab. For that was a Part of the Chaplain's Duty. But here comes the poor Man of God, who is despised of Israel, because he brings the glad Tidings of both temporal and æternal Glory together in his Hand. He will do what is right at all Hazards, for God's sake, and he will do no more for all the Crowns of mortal Men; his Principle of Action is. *Fear not them who are only able to destroy the Body, but fear him, who cast both Soul and Body in Hell: Yea, I say unto you, fear him, for in such a Fear of God, consists the true Faith, as well as Love of Man.*

S C E N E V.

Enter Adam, Moses, Emanuel.

I bring you joyful News, Ladies, Panama is taken by a bold Stroke of Volunteers, your Son has got a Crown, and you, Leah, your Birthright of your own Kingdom here, on Condition of your living on the other Side of the Water, for you will be able to judge best of the Welfare of your native Family, at a Distance: Our Eyes are all opened, we had just tied up our Hands with one Lord of the
you

Forest, who left his Brother Catholic loose, to murder us at his Pleasure, with Enemies abroad, and cowardly Traitors at home ; but the Snare is broken, and we are delivered, praised be the Lord ; I give you both Joy of each your Crown. I had just six Hours to write this for your Informations ; but as soon as the Duty of the Church is over, I shall draw it up in a more courtly Dress.

All Hail ! Adieu.

[*Exeunt.*]

Great Britain and Ireland.

Hozza ! Britons ! for our Deliverance from the Brink of both temporal and æternal Destruction.

The E N D.

B E P I.

E P I L O U E.

Inscribed to His Royal Highness the Duke of
CUMBERLAND.

Tu qui Patriam servasti Armis, nunc Consiliis
Animoque serva.

*Enter G. R. in Propria Persona with a Queen on each
Hand, and a Patriarch walking in Front before him.*

Patriarch. **A**LL other Kings and Queens (some-
how afraid)

Appear'd on this World's Stage in Masquerade,
But see, what ne'er was seen in Ages past,
In propria Personâ George at last.

All other Kingt were pulled by the Nose
Into the Snares laid for 'em by their Foes;
Yet in the Dark they fought their Way by Strength,
Some how or other out of them at length.
Blind as they were; so, blind, they, (pray encore 'em,
Cou'd see the Length not of their Nose before 'em.
But Gods to mortal Men now condescend
To shew the Schemes of Fate from End to End.
Or we must all have fallen in a Ditch
Thro' one vile Dog with still a viler B———
Who for the sake of Carrion would lull
The Kennel with the *Fiat* of their Cull,
Into a Dog's Sleep, while he plays their Game,
Not for their Profit, Pugh! but for his Fame
In Pension's Titles, or he ne'er would kill
The Pack by wrong Advice to show his Skill.

G. R. All Nations play at Politics, they smother
To leap still o'er the Heads of one another
And when they in the State have done their best,
One in the Church must leap o'er all the rest,
If Heaven brings forth on Earth all in their Place,
A British Bethlehem must boast his Race,

Who

Who by the Laws of Nature in each Clime,
Brings Politics just in the Nick of Time,
To save a State with Politics from Church ;
For P's and Pensions leave us in the Lurch :
While Fools or Knaves would sacrifice the Crown
Thro' Fear of Bugbears in a Band and Gown.

Patr. All other Kings and Queens in Ages past
Still drove us here, *to what you see at last,*—

G. R. *A Patriarch in Front, without a Wife.*
To Church and Kirk yet married for his Life.

Patr. That Gospel Esau may revolve the Heir
To Jacob's double Blessing for his Share,——

G. R. That Church and State may fill up here below
TWO CEREMONIALS IN VACUO.

Patr. A King, who takes the Wife, which has no
Charms,

G. R. For Church chaste Patriarchs into his Arms.

Patr. G. fills up all state—Vacuums at Bottom,

G. R. He fills the Head, but I the Tail, [God rot
him]

Patr. Heav'n publish'd these Phænomenons in Type,
With state Forerunners, till the Church was ripe
To take it in,—but God knows, they're so dull,
They never will, till Thunder splits their Scull ;

G. R. Then, O ye Gods, I swear by Johnny Bull }
Quos Ego sed præstat motum componere vulgus. }

Patr. Should George not take 'em both for you,
ye fall,

To lose the Wife, ye have, for none at all:

G. R. And yet, my Britons, this had been your Fate,
Without this Man of God, in Church and State,

Patr. Are ye content to give up each your Wife
To live in Sequestration all your Life?

Say, Britons! —— *Britons.* No, —— *Wives?* No, ——

G. R. My British Boys,
You fill my Soul with overflowing Joys.

Patr. If ye would keep your Wives and Country's
Fame,

With Giberaltar to preserve your Name,

Then ye, my British Boys, in Arms must shine,
 Untill your Arms victorious cross the Line ;
 For can a Lewis be a trusty Friend
 What ? to self-Traytors, e'er they reach the End.
 For Men are Devils, who will play the Elves,
 With such Damn'd Dupes, as will betray themselves.

G. R. The Line not taken, Giberaltar falls,
 Which fences you with ceremonial Walls,
 But if ye yield the Line, ye have not got,
 Ye lose both what ye have, and yet have not ;
 Ye lose your Country, with each Man his Wife,
 Damn'd to be Galley Slaves for all your Life.

Patr. But if George keeps Earth's * ceremonial rites
 Of two Wives for a World of Israelites.
 Don Carolos may foam, and Lewis rage
 To see George Emperor upon the Stage.
 With British Sons of Mars, while he dictates
 To Kings the Laws of Nations and their Fates.
 To which a World of Lewes's must submit,
 When George but executes what Heav'n thinks fit.

G. R. Or, O ye Gods ! for Israel, which ye keep,
 For British Judah, O ye Gods, I weep.
 For King and Parliament have stormy Skies——
 Had not this Moses open'd all our Eyes.
 Yet with inglorious Peace we cou'd but drive
 State Bees and their church Drones out of their Hive,
 As with a Brimstone Match of Sulph'rous Breath
 To whet their Stings for War, or suffer Death.

Patr. Had not the Hero, who once sav'd the State,
 Stept on the Stage, before it was too late,
 And may ye, Gods ! with Church assisting Grace
 For ever shine upon his royal Face,

* i. e. The Species of investing Signs for the State,
 while the Patriarch keeps the C L. in the Differentia
 of divesting Rites for the Church, by a Passover into
 the new World.

That he may never fall into the Toils
Of hostile Monkeys with domestic Broils.

G. R. For Politicians all will play the Elves,
With such as dare do nothing for themselves.

Patr. Your Idol Patriot, in whom ye boast,
In Politics a Slaughter-man at most,
Has Fool or Knave giv'n up at last the Ghost.
For Swell'd with Blood, his Soul began to fear,
As soon as e'er the Surplice did appear.

Enter a Posse of brave British Tars.

Tars. What's all this Babling about? are we to
look on, till we are bought and sold for Slaves by
Fools and Knaves? or till we lose all that our Fathers
have purchased for us with their precious Blood, with
our Liberty in both Church and State, in a Moment.

Tell us in a Word, for you rule over us but for
our sakes, till we are at Age to judge for ourselves,
who were not born natural Fools, to be sacrificed for
Knaves by Fools and Cowards.

Are you for Peace or War, before Panama is
conquered?

G. R. *cum Patriarcha.* War, my brave Britons, till
we are qualified to give Peace upon our own Terms,
even to as many as will conform to the Scheme of
infinite Wisdom, in the divine Administration of
human Nature, thro' every Period of Time and Place,
to the End of the World.

[The Tars go to the Orchestra].

Tars. Strike up then, my brave Lads!

Britons strike Home, &c. or we will break your
Fiddles into Faggots, for a Bonfire in Smithfield.

[Three Stanzas.]

[Exeunt Aplaudentes cum Applausu.]

A Rational Entertainment, in a Solo of Politics, by
way of Address to his Infant ROYAL HIGHNESS,
the PRINCE of WALES, and his Royal Mother,
which concludes with *Rule Britannia*.

ENTERTAINMENT

TO THE

KING CANNOT ERR.

By way of Prophecy, in Imitation of VIRGIL's *Pollio*.

The Sceptre shall not depart from Judah.

HAIL! Heav'n-born Prince, who comes forth
to reveal

(What other Princes labour'd to conceal)
The Mysteries of Nature, which controul
With Signs in Nature's Body, Nature's Soul.

When ceremonial Magic with it's Host
Of British Rites had given up the Ghost,
At Land's End-Peak; its then thou supersedes
Her superannuated Charms and Creeds
Of ceremonĩal with moral Deeds.

For thou brings Revelations Light with Grace,
To Soul and Body out of a dark Place.

Thy Royal Father visits ev'ry Shore
With Arms victorious, but his Prince does more:
Born to set captive Men from Passions free,
As far as Phœbus shines on Land or Sea.

For in the Body natural you mend
Our Politics, where they began and end,
Began to run astray in Ages past,
To end just, where they first begun, at last,
Upon the Line, where red Coats cannot march
Without the Lawn Sleeves of a Patri-Arch——

Who

Who could not move the Ark, while Sion fails
 To fill a *State-Void* with a Prince of Wales.
 And yet without a Conquest of the Line,
 Great-Britain falls into a deep Decline——
 For Constitutions either rise or fall,
 Into the Top or Bottom End of all.

Here Wisdom, full of Goodness from above
 Proclaims, the Charm is broken, Britons, move,
 A Prince is born, who with the Babe does more,
 Than all your Giants with your Arms before,
 For he will teach you, how the Head with Skill,
 May lead the Members here or there at Will:
 For Panama, where Sol divides his Race,
 Between the Poles of Nature and of Grace,
 Has writ the Superscription of his Crown
 Upon his Temples both with Sun and Moon.

A Prince, who clears the Way, ye British Fair!
 For you to bring a George imperial Heir
 To universal Empire full of Sway,
 For both the Hemispheres of Night and Day.
 For Nature still essays to wrap the Plan
 Of Worlds in Britain, with the whole in Man;
 To bring the Monarch of the World, no Elf,
 Out of what has no greater than—herself.
 For George by Fate with Heav'n's Command was blest,
 To have two ceremonial Wives for all the rest.

Huzza! ye Britons, with your Sails unfurl'd
 To him, who others in the Monarch of the World.

Let Caledonians rend with Shouts the Skies,
 Who may o'er English Heads Leap-frog their rise
 Into a brighter Climate on the Line,
 That British Cæsars o'er the World may shine,
 With universal Empire, which they owe
 To Caledonians, who first strike the Blow.
 Which gives to George an Irish Crown and Queen
 Who British born brings forth a wondrous Scene,

A

* In the Reflux of Nature, Man enjoys this World
 by Right of his Wife; which obliges the Crown of

A Prince, who with a Church-born Queen unites
 The Lyon to the Lamb in Hymen's Rites,
 To bring a Monarch, who shall bear the Sway
 O'er all the World, with King Priest Prophet Play,
 For Bodies politic are now all found
 To be like Bodies natural, all bound
 By moral Laws to cast out selfish Elves,
 And bring forth Kings for others, not themselves.
 In this Catastrophe of Nature's Play,
 Which introduces everlasting Day.

Ye Sons of Ireland, without a Crown,
 Rejoyce now in a King born of the Gown;
 Grandson to George the Third, and to his Queen,
 Who british born brings forth a wond'rous Scene;
 For

Great-Britain to have a Queen resident in each to one
 a royal Spouse, who is common to both, and divides
 three Fourths of his Time to the one, and one Fourth
 to the other, for the mutual Preservation and reci-
 procal Protection of both, by each other; for if the
 Constitution of the State consists in such Signs of the
 Body politic, as express the State of the Body na-
 tural, which the Laws of Time and Place have dis-
 tinguished into the divine and human Nature, it is
 obvious to any Politician of common Sense, that the
 Law requires the Crown of Great-Britain to fulfil
 this grand Part of the ceremonial Law for all the
 rest, and gives the British Monarch a Priviledge in
 Law to punish Bigamy or Polygamy with Death, in
 any other Member of human Nature, as soon as all
 the Members of the Body politic are united in one
 supreme as universal Head of the whole World,
 which may be very easily accomplished in a general
 Congress of all the Powers in Europe, if the Church
 would but exercise the Gifts of Tongues to bring
 about—(till these two Vacuums at the Top and bottom
 of

For Lyons with the Lambs shall then lie down,
 To join two Contrasts in a British Crown,
 Rejoice, ye Jacobites, if ye at Church
 Would see him come, who left you in the Lurch;
 And whom a Jove could ne'er restore again
 Unto the State, where he can never reign,
 'Till S——t-Pope reforms the Church old Style,
 Out of the Whore, for Britain's Irish Isle:
 And gets a Daughter, Irish born and fair,
 (By George's Sister) Queen to Britain's Heir;
 (Whom George begets of St——t Richmond's Race,)
 In Dublin-Castle, full of royal Grace)
 Whose Son will thus in Church and State restore,
 The St——t blood to crowns, they had before;
 Which in their own no more the St——t claims,
 But in G—— quintus St——t Wh——ps four names,
 Who shall extend Great Britain's Irish sway,
 As far as Phæbus rules the night with day.

Huzza ! British Irish ! With all your souls unfurl'd,
 To him, who ushers in the monarch of the world,
 For such a golden age could never come
 Which draws the Pope, with all the church of Rome,

of C. and S. with a King of two Wives in the one, and with a Patriarch in the other, which brings Earth into a Communion with Heaven, and draws up the great Chain of the Creation it fastens to the Throne of God: And what should not the Ministers of Peace do—to bring about so desirable an End; with the irresistible Demonstrations of Reason for the Conviction of common Sense. This Part belongs to the British Church, and if she does not draw the two edged Sword of Reason, to prevent the Effusion of Human Blood. What our Saviour said to the Jews, may be applied with equal Justness and Propriety to the Pharisees of the present Time; 'Ye are of your Father, the Devil in the Flesh, who was a Murderer from the Beginning.'

To British reformation with a crown,
 Join'd thus by George's grandson to the gown;
 Did not queen Charlott's son prepare the way,
 Up to the line for universal sway,
 With Rachael's soul, 'till British Leah's right—
 — By birth brings Britain last unto her sight,
 Of aniversal empire o'er the globe,
 Wrapt in Great-Britain's sanctified robe,
 For Leah, who claim'd first in ages past,
 A flesh birth-right, comes in the spirit last.
 Say, Priests, who regulate by law your brains,
 How wisdom, gospel wisdom still explains
 Two wives the same, in manner not the same,
 Lest gospel Israel lose an Israel's fame;
 Or precedents out of the law may bring,
 Destruction both on Israel and her king.

Say, politicians, who creep into light,
 With wrong, till wrong at last brings what is right;
 Who in the dark build wisdom's temple stairs,
 Into a fight of heav'n-born royal heirs
 Unless ye reach the end of wisdom's clue,
 There is no praise of wisdom due to you,
 For ye with nature's politics dissolve
 Her body politic, till all devolve
 Into a chaos heap of atoms small,
 Without one body politic at all,
 While ye, through want of skill, anticipate
 The dissolution of each earthly state,
 Unless church politicians interpose,
 To reconcile in Christ both friends and foes,
 Unless they also to anticipate
 A resurrection of both church and state
 In politics—Jove full of pity hears
 Our cry for Britain, and relieves our fears.
 For wisdom breaths on Sion's holy hill,
 At Jove's command, heav'n's politics, with skill
 To turn a chaos of confusion's arts,
 Into a system of harmonious parts:

She in the Beginning.

She scarce had whisper'd, *Let each atom move*
Out of confusion, into light above.
 But discord and confusion both rejoyce,
 To listen with old Chaos to her voice
 So full of love, that all, and ev'ry part
 Of nature harmonizes with her art,
 Each member in one body, all unite
 She said, *let George be head, and all is right.*
 George full of social love, in Hymen's bands
 With Charlott's queen, Minerva join'd his hands,
 To bring forth wisdom in a living shrine,
 That wisdom in the Prince of Wales may shine,
 All nature saw, and say'd, *a royal head*
Begins the resurrection of the dead.

False meteors fall from their politic spheres,
 And vanish when the star of Wales appears.
 Who with the morning ushers in the day,
 Where Britons shine with universal sway;
 Which starts with Sol to run throughout the whole,
 In triumph, Phæbus like, from Pole to Pole:
 Jehovah saw all things in order move,
 And rais'd this world into the world above,
 Where Mercury moves round the sun to shine
 Upon the earth on each side of the Line;
 While Mars of Britons born, in Irish ground,
 With arms victorious Alexanders round,
 Quite round this globe, where Charlott's moon gives
 light,
 To bring forth Day out of the womb of night.
 May, Prince, thy Mercury for ever run,
 Till human nature ends, where she begun
 Her race, upon the Line, where thy star starts
 To run with Phæbus nature's race of arts,
 That Britons, heirs unto a world of bliss,
 May act a short rehearsal of the next in this.

Hallelujah!

We are commanded by Apollo, to give orders unto his secretary of the Muses, that this be translated into all languages, and transmitted to his ambassadors in all the courts of Europe, Asia, Africa, and America, that Britons, like the sun may shine in their own rays, over the face of the earth, for the sake of peace and order which begins at the fountain-head.

Fiat APOLLO.

for universal empire, as mediators between the old world and the new; but if this glory, as a typical pledge here of eternal glory in the next, will not lead Britons to qualify for a division of lands among the Militants in the new world; there remains nothing but a dreadful looking out of judgment, under popish tyranny in Smithfield, from whom I pray God relieve Britons, by the Christian bravery of King George the third, with the help of wise, honest, and brave counsellors, in both church and state, for the moral law, which is now prior to the ceremonial, requires the church to be adopted into the administration, or the one perishes without the other in reciprocal destruction.

A FEW

A FEW
POLITICAL AXIOMS,

For the Consideration of all the Christian Kings
and Princes of Europe, and of Great-Britain
in particular.

Inscribed to his Royal Highness

The DUKE of CUMBERLAND.

*Tu qui Patriam servasti Armis, nunc Consiliis
Animoque serva.*

I. **T**HERE is a scheme of infinite wisdom
in the divine administration of human
nature; man plays out and in, till he finds it out
in the strait and direct line of means, to the
grand end of all.

II. The first thing in the governors of man-
kind, is therefore to find out this strait and direct
line of means, to the ultimate end, but it is
impracticable by the laws of nature, for a lay
ministry, at this period of time, to find out either
the means or the end, without superseding the
scale of ordinary agents in the church.

III. The second thing is to execute the ad-
ministration according to this rule of action, or
the head loses its dominion over the body,

A

through

through an ignorant and vicious ministry in church and state, in consequence of its own default, for not chusing better.

IV. If the head of the body offends against this scheme of divine wisdom, by a lunatic administration of too forward presumption, or of too dilatory tergiversation, be it known for the preferment of all wise men, that it is a part of both the moral and ceremonial law for inferiors, to overrule their lunatic and superannuated superiors; first, with all the means of reason in the soul, and next (in case of lunatic contempt) with all the powers of both soul and body, for the common preservation of the family, or the family deserves to be oppressed by lunatics into perdition temporal and æternal.

V. The moral and ceremonial law require the father of a family to drive his people with a suppression only of the press, into their fulness of nature in the body a posteriori, till human nature has reached its height in both body soul and spirit, at the conj. of Mars and Venus in triple headed Britons; but the same law requires the C. and S. cock and hen, to release their chickens out of their shells, on which they brooded before, to confine them only into an eruption.

Ergo, He or she, who suppresses a posteriori, what they ought to encourage a priori, is a lunatic murderer, and tyrant of himself and his family.

VI. If a habit in the old superannuated ceremonial and moral law, has disabled the brooding hen and cock of C. and S. from breaking the shell, or from rising off the eggs, it is a part of the ceremonial law, for the chickens, at their full time, to over-rule their suppressing brooders, and to hatch

hatch themselves for the good of both, or to perish in the shell.

VII. But since all the means of hatching, by acts of suppression, in brooding governors, were superseded and superannuated at the conj. the moral and ceremonial law requires the head of a family, to lead them forth by means a priori, and not to drive them by oppression, a posteriori, or they forfeit the honour of leaders, by a neglect of duty.

VIII. If the constitution of a family does not act according to the j. m. and cerem. law, thro' every period of time and place, it becomes superannuated, and when it is superannuated, it can only do a, *Whatever is, is right, for its own destruction.*

Quos vult perdere Jupiter, prius dementat.

IX. If the head of a family plays a premature relapse in the body politic, because the body politic drove him into a premature relapse in the matrimonial conjugation of the body natural, which the cer. law of the times required for their preservation, he is a lunatic, because the m. and c. law requires a pater familias to make a sacrifice of himself to the laws of time and place, for the honour of ruling the family, which lives by his sacrifice.

X. If a pater familias binds himself by any act, that is contrary to the eternal scheme of infinite wisdom, in the divine administration of human nature, it obliges his family either to depose him, or to coincide with him to their own destruction.

XI. The m. and c. laws of time and place require the head of a family to do no one act of administration for his family at full age, without

the previous consent and approbation of his family, in a full house assembled. *Tempora mutantur, leges mutantur ab illis.* Laws are for minors, but Britons were at age at the conj. for a gospel Deuteronomy.

XII. It is the duty of a family of majors, not only to cure past evils with other remedies, but also to prevent what would at this period of time be incurable for ever, if it should take place.

XIII. The family cannot claim this authority, for a balance of power between them and their head, unless they qualify to claim it in law by a communion of body, soul, and spirit, in the administration, without which the head is under a dilemma of either destroying the constitution of the family, or of being their agent to supersede in himself one degree or more in the scale of the laws of nature for their preservation. *Sicut patrem familias decet.*

XIV. Where the law requires the head to supersede the laws of nature, for his preservation, it obliges him to supersede the power, and influence of his natural and earthly parents in the flesh over him, that the son may perform the conditions of redeeming his natural parents in the spirit for his own freedom, as well as for their common redemption in return for their procreation of him, by the ministry of the flesh, or are wanting in duty to their parents, however they may nestle with them into their mutual destruction.

XV. Hence it comes to pass, that carnal mothers in the last days, are divided against their godly sons, and these often tempted with the delusions of sensuality, to sacrifice their own sons
to

to their own gratification in the flesh, unless the family interposes for their common deliverance.

XVI. Hence it comes to pass also, that a Judas, who carries the bag in a family, is tempted to betray the whole family to its very enemy, that he may avoid the terrors of giving up his accounts to his own master, upon a revolution of theocratical politics, *sed hæc est fallacia ruentis in ruinam*; for nothing less than a royal edition of an Esau husband to a British and an Irish queen *, for the mutual preservation of both, can save the spurious edition of a typical prelude to this extraordinary phenomenon, from judgment: but if any of our politicians stare at this prodigy, how would they stare at the final catastrophe of the visible creation, and the appearance of all the host of heaven upon this our sublunary theatre? Man's existence consists in the preparatory means to this end; and yet he has not courage to use the means to qualify him for the end; much less dare they encounter the end, who want spirit for the very means, that prepare us for it.

Q. Is it prudence in a mater familias, to sacrifice her son, with his whole family, to destruction, for a non-performance of the ceremonial law; because a genuine edition of it, would supersede a most infamous publication of it in type, unless she sacrifices her character, and prostitutes her body, to instruct and prepare her

* This is proved to a demonstration, in a new comedy, called the KING CANNOT ERR; now in the press.

son for what is necessary for the preservation of the family, which would else perish for a non-performance of the ceremonial law, in its species by the state, and in its differentia by the patriarch of the c——h. She loses what she would keep with her gallant equally in either case; with glory here, in both what is past and to come, but with disgrace, past, present, and to come, in the case of sacrificing her son and family to her own present gratification for a moment: but all acts of sin ever were, and ever will be suicides in speculation, as well as practise, to the end of the world.

Q. Whether such acts of relapsing, are not political symptoms of lunacy, in speculation as well as practise?

XVII. If the laws of time and place require, at this fulness of the soul in the body, a universal promotion of human nature, in forms of the ceremonial law; Britons, who are the advance guards of human nature, like forerunners of the rest, are the only souls upon earth, qualified by law for a legal conquest and possession of that part of the world, which lies under the Line in America; as well as to oblige all other subordinate members of the great body politic, either to qualify their passoverians for a ceremonial passover at the Straits (in the hands of Britons) out of the old world into the new, or to claim their ubis in both the old world and the new, under British Colours.

XVIII. If Britons are the only persons qualified upon earth, by their fulness of nature, to fulfil the conditions of the moral and ceremonial law, upon the Æquator, for the protection of all the inferior members of the body politic from

from judgment, then it is an act of suicidium in all the powers of Europe, to lead or drive Britons to a peace, before they either surrender up Panama to Britons, or Britons a principiiis politicis, conquer Panama for the good of the whole.

Corollary from all these Premises,

Ergo, Peace is all a bubble, where one bubbles another for their own diversion, at the expence of their families; for if it is not approved by the whole family, before it is made, it cannot be valid in law; it cannot bind them to do any thing, unless it be to take off the heads of suicides, who would not purge their heads to qualify for the administration of the family, according to the laws of politics.

Q. 1. Whether he is not a lunatic in the field of both civil and military honour, who cuts down the harvest of glory, before the blades have brought forth the ear, with the full corn in the ear, upon the *Æquator* between the Poles, in the new world of America.

Q. 2d. Whether it does not behove a family to protest in law, and to use all the means of nature, law, and gospel, for preventing a lunatic surrender of their birthright, by all the laws of time and place, when a pater familias is grown lunatic enough in the soul, to give his very body natural to his natural enemy, in the signs of the body politic, through a lunatic fear of entering into the signs of the body natural (from which all right in law is derived by the other) for the redemption of human nature.

O Judah! thou had a spirit once of self-preservation in thee, but the memory of thy father Abraham

Abraham lives in fame, while thou dies with living in infamy. For when the laws of time and place require thee to lead all Israel a priori, thou prefers the infernal ministry of suppressing the people into what is right, with what is wrong.

For though the S——ts have at this time a right to the administration, yet it is on condition of their qualifying for a conquest of America under the Line, for the E—— may supersede them again on the first abuse of their power, by a Peace prior to this end.

For I challenge reason and common sense (and I hope we are not all run mad) to give one solid reason for restoring one inch of conquest to our enemies, till Britons have fulfilled the ceremonial law in a conquest of the new world upon the line (*non progredi ad finem est regredi in nihilum*) unless they would set aside all the laws of nature, of reason, and common sense, but if they would,—Then common sense will surely move all the mysteries of all trades, as well as of arts and sciences in Great-Britain, and among these the Templars in particular, to address our pater familias for this geographical performance of the ceremonial law in the letter, or all their statutes are not worth an old almanack.

But perhaps it will be said, that if France and Spain make peace with G. B: before they force a passage through Gibraltar, into the old world: Such a resignation qualifies Britons to conquer the new upon the Line, which would give Britons a right in law, as regulators of human nature, *ab extra*, to the empire of the world, *ab intra*: but this is a delusion of fallacy;
for

for Britons, as leaders and guides a priori, are the first and chief offenders in giving up their right to be regulators of the world, before they conquer the *Æquator*, which is a *conditio sine qua non*.

2dly, I appeal to common sense, whether a separate treaty of peace with his most Christian majesty, can be valid, in, at, or by any law upon earth, unless his Catholic accedes to, and coincides with it. Can any person pretend to make peace with the foreside of a man, and be at war with his backside? Or with a husband, and not with his wife; that the wife may, for her husband, juggle the peace-making ass out of all he has, before he has reached the end of war.

For though Spain in the body politic, cannot take Giberaltar, without the Christian, yet the Catholic has it in his power, on condition of superseding the signs of the body politic, to take it with the body natural, through a communion of body, soul and spirit. — And then, O Britain! I weep for thy Jerusalem: for then the abomination of the Christian Gentiles shall surround thee, and trample down thy city in the letter; even as thou, who wast born to act a rehearsal of the next world in this, trampled down the laws of Sion in the spirit; — for then thou hast no more a place of honour among the nations of the earth.

O! ye sons of Britain! are ye drunk with blood? or are suicides in their senses? Where is the ambition of your ancestors for glory, in both this world and the next? Is it prudence to put your temporal and eternal preservation, in the power of your enemies?

2. Whether a pater familias should give away the estate of his first-born son, (which has been purchas'd by a long process of martial law, with the treasures and blood of the family) to the enemy of the family, would not be deemed a lunatic in any of the courts of Westminster, at this day; even though the corruptest judge on earth sat in the seat of judgment.

But whence arises all this confusion and error? to an unprejudic'd mind the mystery may be easily unravel'd. The moral and ceremonial law, requires Britons, as the out casts of the world, to sacrifice the human or Pagan, to the divine or Christian nature—If Britons are under the signs of the body politic, instead of the body natural, it necessarily leads them to give up all the conquests of the body politic to his most Christian, in the signs of the body politic, who is under a fatal necessity of oppressing both the souls and bodies natural of cowards, for their want of spirit to supersede the signs of the b. p. into the signs of the body n. i. e. a surrender of B— conquests to France, is in effect, selling B—s at this crisis of time, for slaves to tyranny, in the b. n. and p. of state, and to all the suppressions and oppressions of the soul, in the body ecclesiastic of souls at ch. non progredi enim ad finem est regredi in nihilum

But if the pater familias of state, supersedes the signs of the b. p. into the signs of the b. n. which he cannot do by himself, but may and only can do in statu quo by a qualified patriarch of the church (qui agit per alium, agit per se) who fulfils the moral law of the soul at church, while he fulfils the ceremonial law in the signs of both the b. n. and p. church and state, will coincide to save the B—sh liberty of both king and country, by a conquest of America under the Line upon the Isthmus, which would be followed by a voluntary surrender of the whole to the two-edged sword of reason, from Pole to Pole. But this qualifies Britons for

For the remainder, See Page 38.



